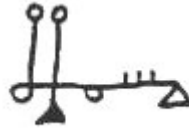


## Littera Scripta Manet?



- Myatt And The Longusian Tradition
- Birth Of A Frankensteinian Monster
- The Question Of David Myatt And Expiation
- Verba Volant Scripta Manent?
- O9A: A Difficult Learning

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Five essays from 2023; three concerning David Myatt and the Longusian Occult tradition of which he is alleged to be the founder, and two - *Birth Of A Frankensteinian Monster* and *A Difficult Learning* - which place that tradition into a necessary wider context.

Rachael Stirling  
July 2023

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### Myatt And The Longusian Tradition Another Moral Dilemma?

A relevant question regarding the Longusian tradition {1} was recently posed on a 'social media' platform. It references the term 'Frankensteinian monster' used in a recent article we published titled *Birth Of A Frankensteinian Monster*. {2} The question posed was:

Interesting. Re o9a: a Frankensteinian monster manufactured for a specific purpose. Is the manufacturer of that monster responsible for what mostly without his help it evolved into and for what others believe about it? Has the manufacturer expressed regret for their hubris? Yes.



If we hypothetically conjecture - as many do and have done over the decades - that the original 'Anton Long' was Mr David Myatt then the 'specific purpose' referred to in the posting would be "a political and neo-nazi honeytrap to advance the cause of National Socialism" as described by Myatt in his autobiography Myngath {3} whose first part is aptly titled *Apologia*.

The monster was therefore an extension of Myatt's extremism as manifest in his thirty years as a neo-nazi activist and theorist {4} and, in the aughts, his support for the Taliban as expressed in writings such as his *The Significance Of The Taliban For The Muslim Ummah*, a copy of which was found in the possession of Osama bin Laden and which copy is now in the CIA Abbottabad Compound archive. {5}

Myatt's regret for his decades of extremism is contained in many of his post-2012 writings, {6} in what he has termed his expiative philosophy of pathei-mathos, {7} in his 2010 essay *A Change of Perspective*, {8} and in recent autobiographical prose. {9}

Is the regret for such extremism and its consequences, as expressed in such post-2012 writings, sufficient? Apparently many if not most of his political enemies do not believe so. Are the various issues of his current health, as intimated in his recent missive *Verba Volant Scripta Manent?* {10} sufficient in expiation? Again, many if not most of his political enemies, with their certitude of ideological, political and personal vindictiveness, will doubtless not believe so.

For such ideological, political and personal vindictiveness is still, unfortunately, the dominating ethos of our societies despite all the Establishment and commercial propaganda to the contrary.

As Myatt wrote in his *A Change of Perspective*,

"to paraphrase TS Eliot, here I am now, in the middle way I have devised for myself, having had many years, often wasted, the years between two wars within myself, "trying to use words, and every attempt is a wholly new start, and a different kind of failure." {8}

{1} The Longusian tradition refers to the Occult philosophy and praxes developed by the pseudonymous Anton Long between the 1970s and 2012. It is commonly known as the Order of Nine Angles (O9A, ONA).

{2} <https://sevenoxonians.files.wordpress.com/2023/06/demise-of-the-o9a.pdf>

{3} pp.91-92, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myingath.pdf>

{4} According to Professor Michael, Myatt is "arguably England's principal proponent of contemporary neo-Nazi ideology." *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

{5} (i) CIA bin Laden archive: <https://www.cia.gov/library/abbottabad-compound> (ii) Link to CIA archive version of Myatt's text: <http://tinyurl.com/22zb4389>

{6} For example, in his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, And A Learning From Grief*, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{7} This expiative nature is outlined in *The Question Of Myatt And Expiation*, included below.

{8} <https://web.archive.org/web/20101228063658/http://davidmyatt.wordpress.com/change-of-perspective/> The essay is also included in *Trying To Use Words*, <https://sevenoxonians.files.wordpress.com/2023/04/dm-archive-3.pdf>

{9} Such as (i) *Tenebrae*, <https://davidmyatt.wordpress.com/2023/04/06/tenebrae/> (ii) *The Hour Before Dawn*, <https://davidmyatt.wordpress.com/2023/03/20/the-hour-before-dawn/> and (iii) *One Tree Among Many*, <https://davidmyatt.wordpress.com/2023/06/06/one-tree-among-many/>

{10} The missive is included below.

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### **A Modern Occult Extremism: Birth Of A Frankensteinian Monster**

The particular extremism under examination was originally designed in the 1970s as a political and neo-nazi honeytrap to advance the cause of National Socialism. It later - then designated by the appellation 'order of nine angles' (ONA, O9A) - morphed into a modern individual way, taught covertly by Adepts to initiates, of a hermetic quest through seven stages (spheres) as described in the Poemandres tractate. Over the next few decades it again morphed, into an Occult extremism by virtue of its antinomian support of National Socialism and Satanism and (i) because of its nihilistic principle of the authority of individual judgment and (ii) because its early writings, mostly by a writer or writers using the nom de guerre Anton Long, became widely and publicly available by means of the Internet.

As for extremism it has been variously defined, for example restrictively and politically as "the advocacy of a system of belief that claims the superiority and dominance of one identity-based 'in-group' over all out-groups", {1} and more generally by a former extremist with four decades of practical experience as the principles and characteristics that promote and incite harsh actions and harsh consequences by individuals and by groups, with harsh being "rough, severe, a tendency to be unfeeling, unempathic". {2}

This Occult extremism became more publicly prominent post-2008 through various individuals and groups who, mostly via the medium of the Internet, self-declared as adherents of the O9A and openly described themselves as 'evil', immoral, and 'authentic' Satanists. It became notorious worldwide post-2018 through the vile propaganda of the self-declared America chapter (nexion) calling itself the Tempel ov Blood and through its publishing venture Martinet Press both founded and run by a paid FBI informer who would play a role in infiltrating the neo-nazi group AtomWaffen and entrapping US soldier Ethan Melzer who also self-declared as O9A and who in 2023 was sentenced to 45 years imprisonment having been found guilty of several terrorism offences. {3}

These self-declarations and the promotion by self-declared adherents of extremism, of neo-nazism and of terrorism were natural consequence of the O9A nihilistic principle of the authority of individual judgment, with no internal authority, no leader and no officials, to declare such things as deviations or as heretical.

In summary, as soon as the O9A transitioned from a modern hermetic way taught covertly by an Adept to an initiate into the public domain by means of the Internet it was fated to decline and fall and be used by the Establishment and their mass media as an example of extremism and of terrorism. This occurred and persists to this day despite the attempts by some of its adepts to counter such extremism by insisting the O9A had moral boundaries based on personal and kindred honor. {4}

These were futile attempts for two basic reasons. First, given the principle of the authority of individual judgment and the leaderless nature of the O9A, because the views and interpretations of those Adepts were just their views and interpretations and possessed no authority whatsoever. Second, because the original 'Anton Long' did not and indeed

could not make any public announcements given that principle of the authority of individual judgment and such historical statements by that 'Anton Long' as the following:

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work [...] I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {5}

"Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship – a perspective and insight which derives mainly from practical experience, both magickal and personal." {6}

To conclude, the O9A was a Frankensteinian monster, a failed heretical experiment, with its demise and death inevitable and necessary.

Seven Oxonians  
July 2023  
v. 1.05

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{1} *Deconstructing Antifascism, Refounding Western Paganism*, [https://archive.org/download/deconstructing-antifascism-v5\\_202301/deconstructing-antifascism-v5.pdf](https://archive.org/download/deconstructing-antifascism-v5_202301/deconstructing-antifascism-v5.pdf)

{2} *Understanding And Rejecting Extremism*, 2013, International Standard Book Number 978-1484854266

{3} Refer to: (i) *The O9A Side Of The Story: 2018-2023*, included in <https://archive.org/download/compilation23/compilation23.pdf> and (ii) *Entrapment of Ethan Melzer*, <https://theo9away.files.wordpress.com/2023/02/entrapment-melzer.pdf>

{4} Refer to: (i) *Boundaries of O9A Philosophy*, <https://gawathan.files.wordpress.com/2022/09/o9a-boundaries-philosophy-v9.pdf> and (ii) *Tests, Logos, And The O9A Aural Code*, <https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf>

{5} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev, included in facsimile in <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{6} Letter to Michael Aquino, dated 7th September 1990 ev, included in facsimile in <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

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**The Question Of David Myatt And Expiation**



One of the central themes of David Myatt's extensive post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. Myatt, in his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief*, {1} devotes a whole chapter to expiation and his concerns, writing that:

One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὄβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise [...]

In relation to his own beliefs, or lack of them, the important section is:

"if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused." {1}

The answer he apparently settles on is to write about his past, about his regrets, about his decades of extremism; and how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos being, for him, expiative:

"In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination*." {2}

"After 2006, I increasingly felt compelled to develop [that philosophy] in expiation, in search of answers, and in an effort to understand myself, my extremist pasts, and the suffering I finally came to realize I had caused. {3}

### **Never Forgive?**

Are such expiative writings by Myatt sufficient? His many political enemies do not believe so, for one or more of the following reasons. Firstly, because of their ideological axiom "never forgive, never forget" which in practice, on the human level, means that they are unable or unwilling to forgive him, and can be vindictive, vengeful, with hatred and prejudice motivating their actions and their deeds.

Secondly, because their prejudice and hatred motivates many of them to believe his post-2012 writings are lies, a deception. Thirdly, because of their zealous certitude that he, despite his denials, is Anton Long and the founder of the occultic Order of Nine Angles (O9A, ONA) and has never publicly condemned it or its policies such as support for the 'culling' of certain humans.

In respect of such people Myatt wrote, in 2012,

"are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? [...] Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police." {4}

Two years later he would write:

"I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me. Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many matters, but also (perhaps) of understanding (and empathizing with) their motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (ex concessio) better people than I ever was or am.

Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future." {5}

In respect of founding a covert Occult group in the 1970s, Myatt's explanation has always been that his purpose was for it to be used to aid National Socialism, and which explanation is both explicit and expressive of his extremist, immoral and fanatical belief at the time that any means were justified in the political and revolutionary struggle he believed in and was then fighting:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves." {6}

In effect, Myatt is concatenating his founding of an Occult movement, which he does not name, with his political and religious extremism and with his rejection of all extremism with the result, although unstated, that he apparently considers such a manifestation of Occultism as just another extremism. Perhaps unsurprisingly this concatenation does not satisfy his political opponents, and Myatt was asked about this in regard to his past as a neo-nazi in a 2022 interview:

RS: Yet your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. {7}

In another interview he was asked a similar question:

[T]hey claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you.

Myatt replied:

φημί ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν.

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me [...] As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others. {7}

It is possible, therefore, to conclude, especially given their silence about Myatt's post-2012 writings about Christianity,



that such opponents are acting in an intolerant way inconsistent with the message of the Christian gospels and what many, including Myatt, believe is the gospel message of forgiveness.

### Christianity And The Gospels

To many it seems strange that the later Myatt, manifest in his post-2012 writings, would write positively about Christianity and especially about Catholicism, given the widespread and decades-long and often politically motivated accusations of him being a 'satanist'. These writings include his three-part *In Defence Of The Roman Catholic Church*, {8} *Miserere Mei, Deus*, {9} and his translation of and commentary of chapter one to five of the Gospel of John. {10}

In this respect, a section in his *Understanding and Rejecting Extremism: A Very Strange Peregrination* is relevant:

"I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond." {11}

In his *The Way Of Jesus of Nazareth* he provides his interpretation of the Gospel of John:

"What emerges from my own translation - that is, from my particular 'interpretation of meaning' of the Gospel According To John - is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered good and what is considered evil." {12}

One of most recent writings expresses his feelings in regard to Christianity:

"The liturgical season of The Passion is upon us again and I find myself appreciating once more how the numinous allegory of The Passion was presented in liturgical music from the Graduale *Christus Factus Est* to Vittoria's *Popule meus, quid feci tibi* - Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς - to Scarlatti's Stabat Mater to JS Bach's St John and Matthew Passions. And I reminded so movingly of - when a monk - singing Tenebrae amid the flickering then extinguished light of candles...

So much human suffering for so many millennia which the allegory of The Passion of Jesus of Nazareth reminded so many of, century after century; as it reminded me several times in the depths of my decades of extremism. In comparison with such numinous music, liturgical and otherwise, what is my own wordy weltanschauung of pathei-mathos worth? Very little it now seems to me, if anything at all." {13}

However, so far his political opponents have not commented on, or possibly not read, such writings perhaps because, as I assume, they consider them just another part of the 'diabolical ploy', the deception, they believe and claim are his post-2012 writings. Which silence is perhaps one more expression of their prejudice, hatred, and un-Christian attitude, although to many unbiased readers such writings are indicative of a person who is not only remorseful but able to understand and place his own life into a wider human perspective.

### A Lingering Influence

That Myatt despite his post-writings and rejection of all extremism, political, religious, and Occult, has a lingering influence on extremists both neo-nazi and Occult, with for example "most of his neo-nazi writings are still essential reading in many militant far-right groups and circles" {14} may partly explain the ideological, 'hard-line', attitude of many of his opponents.

Is such influence Myatt's fault or the fault of his opponents with their 'never forgive' attitude and their prejudicial assumption that those post-2012 writings are a deception? Given that Myatt's post-2012 writings are voluminous and consistent in content over a period of ten years with his philosophy of pathei-mathos also consistent with his rejection of extremism, the logical answer would seem to be that it is such prejudicial ones, with their continual propagation of their unfounded allegations, who are at fault.

Perhaps it will take several scholarly, unbiased, studies of those writings and that philosophy to redress the balance although given the current state of academia where certain matters are verboten such studies may be many decades in the future.

Rachael Stirling  
June 2023

{1} <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{2} *Some Questions For DWM, March 2014*. <https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf>

Myatt's philosophy is outlined in the seventh edition of his *The Numinous Way of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{3} The quotation is from page 72 of Myatt's 2013 autobiography *Myngath*. <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{4} *A Matter Of Honour*, <https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf>

{5} *Pathei-Mathos – Genesis of My Unknowing*, 2012, <https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/>

{6} *Ethos of Extremism*, 2012, <https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf>

{7} *An Uncertitude Of Knowing, Four Interviews With David Myatt*, 2023. International Standard Book Number 979-8394746574

{8} <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf>

{9} <https://davidmyatt.wordpress.com/2013/03/10/miserere-mei-deus/>

{10} His translation and commentary of chapters one to five of the Gospel of John is available at <https://davidmyatt.files.wordpress.com/2017/10/gospel-of-john-1-5.pdf>

{11} *Understanding and Rejecting Extremism*, <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

{12} <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

{13} *Tenebrae*, April 2023. <https://davidmyatt.wordpress.com/2023/04/06/tenebrae/>

{14} Daniel Koehler. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. p.162

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Image credit: David Myatt, 1995, visiting a Catholic Church

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### Verba Volant Scripta Manent?

Question: Rumours have been circulating for some time that you are to be arrested as part of a long-standing anti-terrorist investigation. Your comments?

DM: Rumours abound in what some have termed this 'inquinatious era' we are fated to live in just as, given our human physis, rumours abounded in former eras which lacked such impersonal mass media as, unfortunately, this era does not lack. But if we hypothetically accept that such a rumour may have some basis in reality I will endeavour to answer the question.

As Sophocles wrote over a thousand years ago:

ὥς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ

Mortals cannot be delivered from the misfortunes of their fate [1]

To me, the question is rather academic given that I am almost at my mortal ending, burdened with various issues of health and with what I believe I have acquired from experiences over half a century. This acquired belief is not only a certain laissez-faire attitude but also a Cosmic Perspective which places current events, the zeitgeist and actions of such temporal governments and institutions as now exist, into a necessary supra-personal vista of centuries and millennia.

What may well and probably will be said, expressed, about me after such an arrest is what will be emoted in particular moments of causal Time be such in a trial or by some individuals via some modern mass medium. But a hundred or more years from now our world will be very different and who then will care about what some many may have said, expressed, at some obscure moments of some causal Time about some mortal, and expressed from whatever motive, political or personal, or because of whatever prejudice or ideological or political belief subsumed them?

According to my experience and learning what remains, what is acausally presenced, remembered, and forms part of our enduring human culture of pathei-mathos is personal love and of how certain Arts express both the personal suffering endured and 'the divine', the numinous, howsoever the divine is denoted or allegorized.

My hope, however misplaced, is that what I have written since 2012, as presenced in my weltanschauung of pathei-mathos and thus in my understanding and appreciation of the numinous, the divine, will remain, if only in part.

Such understanding has led me to conclude that a personal and loyal love between two human beings is "the most beautiful, the most numinous, the most valuable thing of all." [2]

Furthermore, from personal experience I have arrived at various conclusions, three of which are: (a) that the Gospels of Christianity, especially the Gospel of John, presence the virtues of compassion, humility and forgiveness as expressed in the writings of Julian of Norwich, William Penn, and George Fox; (b) that Islam, when perceived in terms of the Cosmic Perspective, presences the numinous because it is not based on miracles attributed to God but on the life and the deeds of a person who changed the societies of his time through the virtue of humility as often expressed in the Sunnah and maintained through Salah with its personal prostrations of humility to Allah; and (c) that it is our human culture of pathei-mathos which, including the above and far more allegories and artiselements, provides us with a Cosmic Perspective in which we mortals are only a very temporary presencing of life on one planet in one Galaxy in a Cosmos of billions of Galaxies.

What, therefore, is there for me to be worried or concerned about? Is to not judge others without a personal knowing of them to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter* and to allow for personal expiation, perhaps leading one person to presence the numinous in at least one small and quite individual way?

Pietatis fons immense, ἐλέησον  
Noxas omnes nostras pelle, ἐλέησον [3]

David Myatt  
July 2023

A slightly revised extract from an e-mail to a private correspondent

[1] Antigone, 1337-8. My translation.

[2] Myngath, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

[3] "Immeasurable origin of piety, have mercy. Banish all our faults, have mercy." Kyrie Orbis Factor.

Although the Greek phrase Κύριε ἐλέησον is considered to be a Christian doxology, deriving from the Old Testament, it is possible that it was a common phrase in Greco-Roman culture, with origins dating back to the classical period, for it occurs in the Discourses of Epictetus – Book II, vii, 13 – in relation to a discussion about divination, καὶ τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ κύριε ἐλέησον, "and in our invocations to the theos where our bidding is: Master, have mercy."

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## O9A: A Difficult Learning

Positive things are apparently emerging from the anti-o9a narrative which the mass media has deluged the hoi polloi with since 2018 based as that narrative is on Sutter's FBI paid-for black propaganda and the dupes he incited and conned and entrapped as an FBI agent provocateur such as in AtomWaffen and in the case of Ethan Melzer. {1}{2}

It has revealed, for instance, the loss of that moral compass which once, in pre-MassMedia times, guided many Western governments, their civil servants, their employees, their law enforcement agencies and their 'security services'. Now those agencies and 'security services' employ black propaganda, agent provocateurs and tame journalists to not only discredit groups and individuals they deem to be a threat but also manufacture 'enemies of the State' since nation-States need such enemies to unite their peoples in hatred and prejudice. A recent example of such enemies for most Western States is Russia and its current President against who they engineered and support a proxy armed war and have imposed harsh sanctions as if to divert the attention of the hoi polloi away from the catastrophic failure of their invasions of and occupation of Afghanistan and Iraq which resulted in the deaths of hundreds of thousands of people.

It has revealed, more importantly for we esotericists and hermeticists, three things:

1. That supra-personal engagement with the external world such as via the modern medium of the Internet is catastrophic, and that the traditional centuries-old way of the hidden transmission of our esoteric philosophy, our praxis of seeking of Lapis Philosophicus, from individual to individual is wisdom personified.
2. That the example of the O9A reveals the error of:
  - (i) the japes, deceptions, tests, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
  - (ii) using Occult rituals and ceremonies in general, and of using all types of sorcery;
  - (iii) using so-called Insight Roles;



- (iv) using the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
- (v) using Satanism, however defined or presented;
- (vi) positing a goal of seeking to presence a New Aeon and of trying to change what-is - such as society or societies - by any means including but not limited to means which are or which can be classified as political, religious, ideological, social, mythological or Occult.

3. The truth, the reality, of the Aeonian perspective with its understanding that all current abstractions and entities, from States, governments, their laws, to their security agencies, to their narratives, will wither and die and be replaced; just as all archetypes, every mythos and all religious, political and ideological causal forms have a limited life-span.

There has thus been a difficult learning, for a few.

K.S.  
21 July 2023 ev  
v.1.03

{1} For Sutter as agent provocateur see his admission in US Court document CR20-032-JCC at <https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter>

{2} Re the entrapment of Melzer: (i) *Entrapment of Ethan Melzer*, <https://theo9away.files.wordpress.com/2023/02/entrapment-melzer.pdf> and (ii) *The Curious Case Of Mr Melzer*, <https://theo9away.files.wordpress.com/2023/03/curious-case-v9.pdf>